1. Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans



ing watching a competition such as coconut husking, or sitting and talking, wrap their arms about each other and lean on each other's shoulders. Though any adult adopts this position, it is particularly striking to the observer when it occurs among men. When relaxing, women lean against other women. A woman frequently lies with her head on the lap of another woman. Less frequently, a young woman, watching a group sport, leans against an older man and wraps her arms over his shoulder. Occasionally the older man may rest his head in her lap. These attitudes, taken up in large or small gatherings, occasion no comment of any nature nor any embarrassment to the parties concerned.

## ENVIRONMENT

### Topography

The atoll of Pukapuka lies about 350 miles northeast of Samoa, 715 miles northwest of Rarotonga. Its nearest neighbor, Nassau, is about 42 miles southeast and was formerly occupied by a colony from Pukapuka.

Pukapuka consists of three islets with a land area of 1,250 acres, and a few small banks grouped around a barrier reef (fig. 1, *a*) that encloses a lagoon about 5 miles long and 2 to 3 miles wide. Pukapuka, the northern islet, is about 1 mile wide and has a greatest depth of about ½ mile. The entire population of the atoll lives on the lagoon shore of Pukapuka (fig. 1, *b*). The word Pukapuka has no meaning but various etymologies. The old name for the atoll, Te Ulu-o-te-watu (Head-of-the-rock), refers to the legendary origin of the islands and is commonly used in old chants. The occupied part of this islet is generally called Wale (Home). The two southern islets, Motu Ko and Motu Kotawa, form reserve food lands (*motu*—translated throughout as reserve) and are visited occasionally for food and copra supplies. Each reserve has a small permanent settlement of houses occupied during these visits.

The landing passage (*ava*) on the western side of Pukapuka (Wale) is used by canoes and flat-bottomed boats only. All supplies and passengers are transferred outside the reef to native canoes for transport across the reef to the landing beach. The westernmost section of the islet is occupied by the people of Yato village. This village extends across the causeway which spans an arm of the lagoon and occupies further ground east as far as the present London Missionary Society church. Formerly this eastern site was the only site of Yato village. The building of the causeway about 60 years ago and an epidemic sickness suggested the transfer of part of the village to its present western site. The boundary of this village runs from the lagoon beach through the middle of the church and so to the outer beach. The section of land north of the village road embraces one reserve of Yato called Nhai. The other reserve is Motu Kotawa.

The houses of Loto village are contiguous with those of the eastern section of Yato. They stretch along the lagoon and across the island to the outer beach, a location adopted after the tidal wave of 1914. North of the village road running through Loto stretches the only reserve of Loto, Utu, which extends to the outer beach. The third and eastern-

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans



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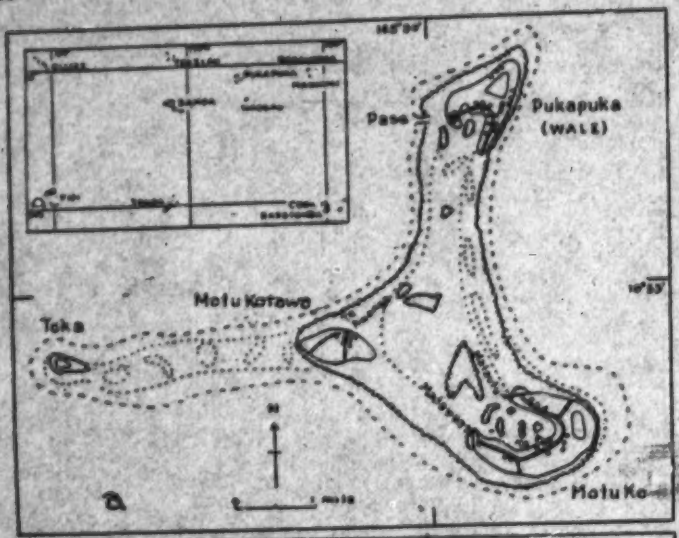


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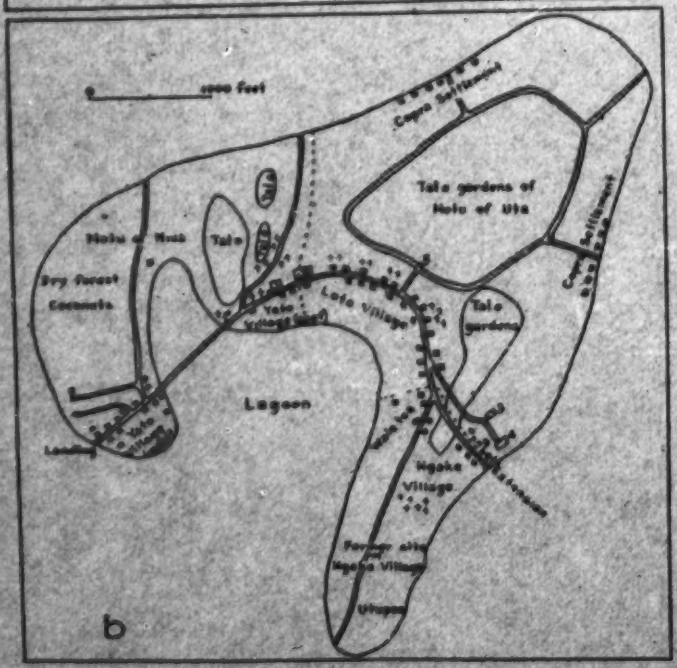


FIGURE 1.—Maps of Pukapuka. *a*, atoll of Pukapuka, showing relation of the three islets, and reef circuit. *b*, islet of Pukapuka or Wale: dotted lines indicate village boundaries, solid lines main paths, and crosses principal cemeteries. 1, school; 2, London Missionary Society church; 3, courthouse; 4, residency; 5, old watch house at Matala.

1:Beaglehole and Beaglehôle E-5 (1934-5)1938 Pukapukans



[421] 413 423 311 [314] width, depending on the amount of village-owned land and the number of paternal lineages that share in the division. Each section runs from lagoon (*tai*) to outer beach (*tua*) missing out the taro beds and reserve lands owned by the village. Thus the sections of Ngake run straight through from *tai* to *tua*; those of Loto run to Uta, then stop and pick up the line again on the northern side of the reserve whence they extend to the outer beach. The cemeteries of each paternal lineage and of each sub-lineage are situated in the section of the lineage. Through patrilocal residence, all male members of the paternal lineage reside on another part of the same section of land. The *kaoa* are named for the paternal lineages.

Besides the two sections running from *tai* to *tua*, the paternal lineages of Loto also own smaller sections in Uta. Four land divisions on the western side of Uta are controlled by the sub-lineages of the *pa* i Tua. The names of these divisions (*na kaoa i te tuaa lalo*) are: Te Pa, Tuikaiana, Te Wale-i-te-kiikiki, Te Auana. Four divisions (*na kaoa i te tuaa ngake*) on the eastern side of the reserve are divided among the sub-lineages of Yangalipuka *pa*. Their names are: Te Utu, Wale-kahala, Te Wale, Te Pungua.

[361] The lineage sections of Yato run from *tai* to *tua* on the strip of land east of the causeway, the only site of Yato in former times. Ngake informants recognize none other than these; Yato informants, feeling that the transfer of part of the village to the site west of the causeway and the opening up for residence of what was formerly tapu land enable them to speak legitimately of further sections in this western extension of Yato, state that by fiction if not by tradition, the three Yato lineages have second strips running from lagoon to Niua in the western section of the village.

421 613 341 428 The coconut trees, taro beds, and bush timbers on all sections are of two kinds: first, those owned by the people of the lineage in common and shared among all members; second, those individually owned by male and female members of the lineage who alone are allowed to plant or to own trees on the section. Coconut trees of the first type descend in the lineage corporation and are not alienable. Trees of the second type are inheritable among individual members of the lineage, but are not alienable outside of it.

423 613 502 Each section (*kaoa*) is further subdivided into homestead lots named *fakaaga*. These lots are the subdivisions of the sections on which, in general, male members of the paternal lineage live with their families. Through marriage, adoption, choice, or inheritance of a house, people of different lineages come to live together on the same homestead lot, but the tendency is for all living on the same lot to be related by some kinship tie, close or remote. Only people belonging directly to the lineage that owns the section on which the lot is located may plant or privately own trees or taro beds or be said to own house sites on the lots.

2:Macgregor E-2 (1933) 1935 Pukapukans



## Physical Characteristics

At the time of our visit at Pukapuka the natives were living away from the village. For this reason it was impossible to make a series of physical measurements. The following notes sum up the observations made of those natives who came in from time to time to see our party.

The composition of the features differs from that of Samoans, Tongans, and western Polynesians. The faces of many Pukapukans closely resemble natives in the Tokelau Islands, a similarity that is startling in many individuals. Many Samoans have an Oriental cast of countenance in their high cheek bones and upward-tilted eyes, which frequently have a trace of an epicanthic fold. Most of the natives at Pukapuka have high malars and wide, deep-set eyes with no trace of the epicanthic fold. Prognathism is absent. Brow ridges are of medium thickness and the glabella is prominent, as compared with these features in Samoans and Tongans. I saw one markedly convex nose and several that were slightly convex. Many noses are long and relatively narrow for Polynesians, and many have sharply flaring alae, characteristic of Tongans. The root is low and concave. The lips varied from thin to exceptionally thick and everted, but the thick type is the commoner one. The hair is black, varying from a medium to a deep wave. The men have a medium beard, heavier than is common among Samoans. The skin color of the face is exceptionally dark for Polynesians, but this may be due to life on an atoll where a great deal of time is spent on the water and exposed to the sun. Both men and women had the upper parts of their bodies clothed, so I was unable to observe less-exposed parts of the body. The women were short for Polynesians and much shorter than the men.

## Geography

The atoll of Pukapuka (latitude 10° 53′ S., longitude 165° 50′ W.) lies about 390 miles northeast of Samoa. Its nearest neighbor is Nassau Island, 45 miles southeast, an atoll which formerly had a native population but is at present occupied by a European planter and laborers from Pukapuka and Ellice Islands.

Pukapuka consists of three islets and a few small sand keys which together form a rough triangle with the apex to the north (fig. 1). The northern islet, Pukapuka, is about a mile wide. The entire population lives along the southern or lagoon shore of this islet. Motu Koe (Ko) and Motu Kotava (Katava, Kavata) are planted with coconuts, taro, and fruit trees, and are reserved solely as plantations. Each has a small settlement of shelters and houses which are used during the harvesting periods. Bryan (1) reports that the western end of Motu Kotava has one of the most luxuriant growths of vegetation on any atoll in western Polynesia.

2:Macgregor E-2 (1933) 1935 Pukapukans



the village. They have been abandoned for many years, and houses now stand on many of them. The high chief's burial marae has been preserved as a modern cemetery (pl. 1).

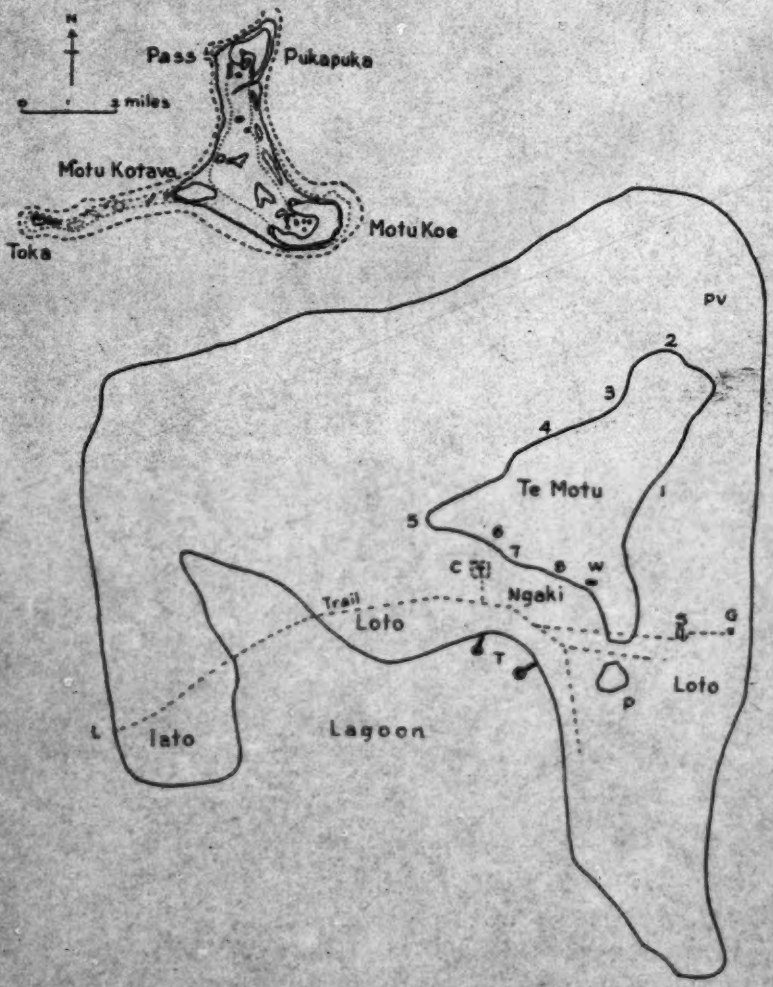


FIGURE 1.—Map of Pukapuka Islet showing village sections and land holdings: Te Motu, communal taro lands of Loto section; *G*, resident agent's house; *L*, landing place; *P*, puraka patch; *S*, school and meeting house; *T*, toilets over lagoon; *W*, watchhouse in taro patches; *C*, church; *Pv*, Loto plantation villages. Small plantations and land divisions: 1, Te Utu; 2, Walakakala; 3, Te Wela (Vela); 4, Te Pupua; 5, Te Auna; 6, Te Velo o te Kilikili; 7, Taikaina; 8, Te Pa.

2:Macgregor E-2 (1933) 1935 Pukapukans



## Land Divisions

Pukapuka Islet is divided into several districts. Their names in order, from the eastern tip (Matautu) to the western tip (Matauea), are as follows:

1. Matautu
2. Niutaulele
3. Teliakinala
4. Waiua
5. Wonio
6. Te Ionga o te peu
7. Wangawanga
8. Kokoloa (eastern group of houses on beach)
9. Te A (western group of houses)
10. Walewu
11. Matapoko
12. Tealapalakula
13. Teaua

The land of the islet outside the village is divided into sections used by the community, kindreds, and individuals. The main portion of the plantation and garden land is Te Motu and belongs to Loto, the central section of the village. On the northeastern shore there is a settlement of huts to which the Loto people go while working in their land. The heart of Te Motu is a great communal taro pit in which every Loto man (*akatane*) and woman (*akawawine*) has an equal right. Around it are eight land divisions of smaller taro patches and coconut plantations (fig. 1). Between the road and the southern side of Te Motu are pieces of land on which there are houses or coconuts and a few taro patches. All but one of these pieces belong to individuals and are inherited by the children from their parents. The names of these lands are:

1. Utupoa
2. Teneku
3. Angialulu
4. Paepae
5. Kiki
6. Oaletoa
7. Umalolo
8. Amanaia
9. Utulei
10. Tangalepule
11. Taiotaupapa
12. Kaiue
13. Telimatini
14. Tekolo
15. Mataniua

It was not possible to go over all the land divisions of Pukapuka Islet or the two southern islets to examine the extent of the divisions and to see whether Iato and Ngaki had pieces of land owned by individuals. It is certain that the entire atoll is not owned communally by the village, although the ultimate control and use of the land rests with the chief council. On Pukapuka Islet individuals, or perhaps kindreds headed by one individual, have pieces of land whose products and ownership are not regulated by the village council. This may be true of the two other islets, which are divided into several pieces;